

THE PROTESTANT ALMANACK

For the *TEAR*

From { The Incarnation of Jesus Christ, 1685.
The Reformation begun by *Luther*, 150.
Our Deliverance from *Poper*y by *Queen*
Eliz. 126.

Being the First after

BISSEXTILE or LEAP-YEAR.

WHEREIN

The Bloody Aspects, Fatal Oppositions, Diabolical Conjunctions, Ithuman Revolutions, and Pernicious Designs of the *Papacy* against the Lord Christ and the Lords Anointed, are described.

With the Change of the *Moon*, the Rising and Setting of the *Sun*, some observable Fairs, and the Eclipses; together with the Moons place in the Zodiac, throughout each Month of the year.

Calculated according to Art, for the Meridian of *Babylon*, where the Pope is elevated a hundred and fifty Degrees above all Reason, Right, and Religion; above Kings, Canons, Councils, Conscience, and every thing therein called God, 2 *Thef.* 2. And may without sensible error, indifferently serve the whole *Papacy*.

The Sixth Impression.

By *Philoproteſt*, a Well-willer to the Mathematicks.

L O N D O N,

Printed for the Company of Stationers, 1684.

To all sincere Professors of the Protestant Religion:

IT is a complaint as old as Solomon, Of making many Books there is no end. Some perhaps may say enough hath been written of this Subject before; to this I answer, that as the Jesuites and Fryers are ever restless to gain Profelytes to their perswasion, so cannot too much be said to set out the ridiculousness and fantasticalness of their so seeming a holy Religion; a Religion whose chief principles are these, that the Church is infallible, and that theirs of Rome is that Church, and the head of that Church is the Pope; who is the supream Monarch of all the World, in things both Spiritual and Temporal, when and as far as he lists. That he is the head and guide of all Christians, an earthly Divinity, neither absolutely God, nor meer man, but something between both.

But if he neither God, nor yet man be,

What other than the Fiend can we him see?

He is (say they) Christs Vicar, Peters Successor, and therefore cannot Err, so that whatever he commands to be believed or done, is to be embraced as an Article of Faith, and performed, and whoever refuses it is an Heretick, and ought to be destroyed in this World, and will certainly be damned in the next. These are the Doctrines which they teach, but herein is nothing of Scripture, their best weapons is their Club-Law, the bloody Inquisition, their horrid Massacres, Smithfield Fires, Gibbets, Racks, and Strappado, are their best friends, and those wherein they most confide, for their managing and carrying on of their designs. But for the Scriptures they tell you they are a Nose of wax, that the Bible owes its Authority to the Church, and without it is no more to be valued than another Book. That 'tis a dumb Judge, obscure, uncertain, and not to be observed but according to the Churches interpretation, which Church they say they are, and therefore they are to Interpret, and give the sence of all Scripture, which may be altered as occasion shall serve; so that what is the true sence and meaning at one time, is not so at another. I do not question but you hear every day their empty Romish brags of Unity, Antiquity, Universality, and Miracles, as the Characters of their Church,

but

To the Reader.

but they leave out the main distinguishing property, which is indeed peculiar to their Synagogue, and as a discriminating badge, differences them from all other professions in the World; their Cruelties, and Murthers; their Massacres and Butcheries, outvying Heathen Rome, and scorning that the Barbarous Turks should outdo them in all manner of Savage Inhumanities; or that the Cannibals themselves should be Corrivalls with them in eating the Flesh, and drinking the Blood of the Innocent: Witness poor America, where the many, many Millions of Murdered Natives (whose greatest guilt was their Gold) proclaim to all the World, that the only thing wherein the Spanish Christianism excell'd the American Paganism, was Death without Mercy. Witness poor Ireland, where some Hundred thousands of Infants; Virgins, Widows, Wives, Husbands, Children, Parents, by variety of the most unheard of Torments, which malice could invent, were sent unto Eternity, whose Blood will be a lasting monument of Romes Barbarity, whilst History can speak, or transmit to incredulous Posterity, the remarkables of elapsed ages. Witness Paris where Ten thousand Lives in three days spent, could not quench that violent thirst of Blood which raged in the unsatiable breast of the Babylonish Harlot; whilst his Holiness at Rome makes Bone-fires, rings his Bells, shoots off his Guns for Triumph, and Sings (oh horrible Blasphemies) Te Deum Laudamus, we Praise thee, O God! as if he would draw in the most gracious and merciful God, to be an accessory to his Murders, and an Accomplice in his abominable impieties. Witness Sir Edmundbury Godfrey, who having taken the examinations of several persons concerning a Popish Plot, to ruin his Majesty and the Protestant Religion, was by them barbarously Murthered, but should I go about to enumerate all their Bloody, Barbarous, Cruel inhumanities:

————— a work so great,
would make Olympus bearing Atlas sweat.

To recreate the Reader therefore after this Tragick discourse, we will relate a couple of merry Passages, as authentick as their Traditions, and (perhaps) as true as any we find in their Golden Legends.

Bertrand de Guelchin General to Charles the Fifth; who

To the Reader.

had no further occasion to make use of him at home, desired his Majesty to give him leave to march into Granada to fight against the Saracens. Now for the Thieveries and violences this Bertrand had committed, both he and his whole Army were Excommunicated by Pope Urban the Fifth. Bertrand takes his way into Spain by Agvinon where the said Pope had then his Residence, who hearing of a great Army marching towards him, sent a Cardinal to know what they intended or demanded: Bertrand made answer, Tell our Holy Father, that we are come to receive Pardon and Absolution for the sins we have committed, and the Punishments we have deserved, and to be freed from the Excommunication. Likewise we demand Two thousand Florins in Gold for our present subsistence, and to carry us on in the work of propagating the Christian Faith. The Cardinal returning this Answer, said the Pope; It is strange and wonderful to me that these Men should demand Absolution and Mony too, since we are accustomed to receive Mony before we give absolution.

More mirthful and less chargeable was a story that follows: A Peasant having been with his Confessor told him that he had eaten Eggs that Lent, and was reprov'd for it; forasmuch as Eggs made Chickens, Chickens Cocks, and Cocks Capons: A little while after this Confessor sent to him for some Eggs to set under a Hen, and he sent them all boiled very hard, the Curate being ignorant hereof, set them under his Hen, but finding in almost a months time no production, he broke one of them and found it hard, and so brake another, a third, a fourth, a fifth, till he had broken them all, and found them all as the first boiled. This so nettled the Curat, that he instantly went to the Peasant to know the reason of this abuse; the Peasant excused himself, saying, he knew not what he meant; why you fool (quoth the Curate) did you ever think that Chickens could be hatched out of hard Eggs? Why so you told me Father (said he) the last Lent, for when I confessed to you that I had eaten Eggs, you chid me, saying, Eggs made Chickens, Chickens Cocks, Cocks Capons; now if boiled Eggs which I did eat, would ever have been Chickens, Cocks and Capons, how did I know but the boiled Eggs under your Hen, would have come to be so too.

Your Friend

Philoprotest.

London, July 26th. 1684.

A Regal Table from *Egbert* the first *Saxon* Monarch, to our
Sovereign Lord King *Charles* the Second.

| Kings Names. | Reign began A. C. | Reigned years. | Kings Names. | Reign began A. C. | Reigned years. |
|------------------------|-------------------------|-------------------|------------------------|-------------------------|-------------------|
| <i>Egbert</i> | 818 | 18 | <i>Richard I.</i> | 1189 | 10 |
| <i>Ethelwolf</i> | 826 | 21 | <i>John</i> | 1199 | 17 |
| <i>Ethelbald</i> | 857 | 1 | <i>Henry III.</i> | 1216 | 56 |
| <i>Etheldred</i> | 863 | 10 | <i>Edward I.</i> | 1273 | 35 |
| <i>Alfred</i> | 873 | 27 | <i>Edward II.</i> | 1307 | 15 |
| <i>Edward I. Sax.</i> | 900 | 24 | <i>Edward III.</i> | 1326 | 51 |
| <i>Ethelstan</i> | 924 | 16 | <i>Richard II.</i> | 1377 | 22 |
| <i>Edmond I.</i> | 940 | 6 | Line of Lancaster. | | |
| <i>Edred</i> | 946 | 9 | <i>Henry IV.</i> | 1399 | 13 |
| <i>Edwyn</i> | 955 | 4 | <i>Henry V.</i> | 1413 | 9 |
| <i>Edgar</i> | 959 | 20 | <i>Henry VI.</i> | 1422 | 38 |
| <i>Edward II. Sax.</i> | 979 | 37 | Line of York. | | |
| <i>Ethelred</i> | 982 | 34 | <i>Edward IV.</i> | 1440 | 23 |
| <i>Edmond II.</i> | 1016 | 1 | <i>Edward V.</i> | 1483 | 0 |
| Danish Line. | | | <i>Richard III.</i> | 1483 | 2 |
| <i>Canutus</i> | 1017 | 20 | Families United. | | |
| <i>Harold I.</i> | 1037 | 3 | <i>Henry VII.</i> | 1485 | 24 |
| <i>Hardicanutus</i> | 1040 | 2 | <i>Henry VIII.</i> | 1508 | 40 |
| <i>Edward Conf.</i> | 1042 | 23 | <i>Edward VI.</i> | 1547 | 6 |
| <i>Harold II.</i> | 1065 | 2 | <i>Queen Mary</i> | 1553 | 5 |
| Norman Line. | | | <i>Queen Elizabeth</i> | 1558 | 44 |
| <i>Will. Conqueror</i> | 1066 | 20 | Kingdoms United. | | |
| <i>William Rufus</i> | 1087 | 13 | <i>King James</i> | 1602 | 22 |
| <i>Henry I.</i> | 1100 | 25 | <i>Charles I.</i> | 1625 | 24 |
| <i>Stephen</i> | 1135 | 19 | <i>Charles II.</i> | 1648 | 35 |
| Saxon Line restored. | | | Whom God Preserve. | | |
| <i>Henry II.</i> | 1154 | 35 | | | |

Although Kings may command the Crouching knee
They with more cares then others cumbred be.

a Table of Interest at six Pound per Cent.

| | 1 Month. | | | 3 Months. | | | 6 Months. | | | 9 Months. | | | a Year. | | |
|-----------------|----------|-----|----|-----------|-----|----|-----------|-----|----|-----------|-----|----|---------|-----|----|
| | sh. | p. | q. | sh. | p. | q. | sh. | p. | q. | sh. | p. | q. | sh. | p. | q. |
| 5 | 0 | 0 | 1 | 0 | 0 | 3 | 0 | 1 | 3 | 0 | 2 | 2 | 0 | 3 | 2 |
| 10 | 0 | 0 | 2 | 0 | 1 | 3 | 0 | 3 | 2 | 0 | 5 | 2 | 0 | 7 | 0 |
| 15 | 0 | 0 | 3 | 0 | 2 | 3 | 0 | 5 | 1 | 0 | 8 | 0 | 0 | 10 | 2 |
| 1 | 0 | 1 | 0 | 0 | 3 | 2 | 0 | 7 | 0 | 0 | 10 | 2 | 1 | 2 | 1 |
| 2 | 0 | 2 | 1 | 0 | 7 | 0 | 1 | 2 | 1 | 1 | 9 | 1 | 2 | 4 | 2 |
| 3 | 0 | 3 | 2 | 0 | 10 | 2 | 1 | 9 | 1 | 2 | 7 | 3 | 3 | 6 | 3 |
| 4 | 0 | 4 | 3 | 1 | 2 | 1 | 2 | 4 | 2 | 3 | 6 | 3 | 4 | 9 | 0 |
| 5 | 0 | 6 | 0 | 1 | 6 | 0 | 3 | 0 | 0 | 4 | 6 | 0 | 6 | 0 | 0 |
| 6 | 0 | 7 | 0 | 1 | 9 | 2 | 3 | 7 | 0 | 5 | 4 | 2 | 7 | 2 | 1 |
| 7 | 0 | 8 | 1 | 2 | 1 | 0 | 4 | 2 | 1 | 6 | 3 | 1 | 8 | 4 | 2 |
| 8 | 0 | 9 | 2 | 2 | 4 | 2 | 4 | 9 | 1 | 7 | 1 | 3 | 9 | 6 | 3 |
| 9 | 0 | 10 | 3 | 2 | 8 | 1 | 5 | 4 | 2 | 8 | 0 | 3 | 10 | 9 | 4 |
| | p. | sh. | p. | p. | sh. | p. | p. | sh. | p. | p. | sh. | p. | p. | sh. | p. |
| 10 | 0 | 1 | 0 | 0 | 3 | 0 | 0 | 6 | 0 | 0 | 9 | 0 | 0 | 12 | 0 |
| 20 | 0 | 2 | 0 | 0 | 6 | 0 | 0 | 12 | 0 | 0 | 18 | 0 | 1 | 4 | 0 |
| 30 | 0 | 3 | 0 | 0 | 9 | 0 | 0 | 18 | 0 | 1 | 7 | 0 | 1 | 16 | 0 |
| 40 | 0 | 4 | 0 | 0 | 12 | 0 | 1 | 4 | 0 | 1 | 16 | 0 | 2 | 8 | 0 |
| 50 | 0 | 5 | 0 | 0 | 15 | 0 | 1 | 10 | 0 | 2 | 5 | 0 | 3 | 0 | 0 |
| 60 | 0 | 6 | 0 | 0 | 18 | 0 | 1 | 16 | 0 | 2 | 14 | 0 | 3 | 12 | 0 |
| 70 | 0 | 7 | 0 | 1 | 1 | 0 | 2 | 2 | 0 | 3 | 3 | 0 | 4 | 4 | 0 |
| 80 | 0 | 8 | 0 | 1 | 4 | 0 | 2 | 8 | 0 | 3 | 12 | 0 | 4 | 16 | 0 |
| 90 | 0 | 9 | 0 | 1 | 7 | 0 | 2 | 14 | 0 | 4 | 1 | 0 | 5 | 8 | 0 |
| 100 | 0 | 10 | 0 | 1 | 10 | 0 | 3 | 0 | 0 | 4 | 10 | 0 | 6 | 0 | 0 |
| Shillings. | | | | | | | | | | | | | | | |
| Pounds. | | | | | | | | | | | | | | | |
| Tens of Pounds. | | | | | | | | | | | | | | | |

Those men do well who lend unto the Poor,
 Expecting nought of interest for't therefore;
 But he that lends to all, and none denies,
 Doth shew himself more kinder far then Wise.

Of the Eclipses this present year 1685.

WE shall have this Year Three Eclipses of the two great Luminaries, one of the Sun, and two of the Moon; the First of these will not be seen of us at all, the Second very little, but the Third will be a total and central Eclipse, the times when they happen take as followeth.

Of the First Eclipse.

The First will be an Eclipse of the Moon on *Saturday* the 6 day of *June* about 6 of the Clock at Night, in 26 degrees of *Sagittarius*; this Eclipse cannot be seen of us in *England*, by reason of the Moons being then under the Eastern Horizon.

Of the Second Eclipse.

The Second will be an Eclipse of the Sun, happening on the 21 day of *June* at 8 of the Clock at Night, in 10 degrees of *Cancer*; this happening near Sun set, and being a very small Eclipse of it self, it cannot be very much conspicuous.

Of the Third Eclipse.

The Third and Last Eclipse will be of the Moon, on the 30th day of *November*, near 11 of the Clock at Night, whose duration will be 3 hours and 12 minutes. This will be a total and central Eclipse. But you need not fetch home your Cattle as on *Black Monday*: I hope you will have more wit then so, nor have we made a picture thereof for children and fools to gaze at, neither shall we pass our Astrologick Judgment thereon, as that it predicts the downfall of Popery, &c. No these are things only known to God, and not secrets for Men to pry into, only this we may safely averr, that the true Protestant Religion was never more freely practised, and commanded to be practised then now in *England*.

Protected by great *Charles* our Faiths Defender,
Whom God grant long to Reign in peace and splendor.

January hath xxxi Days.

First Quarter the 2 day 28 minutes past 2 Afternoon.

Full Moon, the 10 day 37 minutes past 3 Afternoon.

Last Quarter the 17 day 11 minutes past 7 at night.

New Moon the 24 day 41 minutes past 3 Afternoon.

| | | | | |
|----|---|-------------------------|---------|---|
| 1 | a | New-years day | head | This cold month was made hot by |
| 2 | b | Sun rise 8 6 | head | the burning of these Martyrs. First |
| 3 | c | Lanibithier F. | neck | <i>John Wickliff</i> Parson of <i>Lutter-</i> |
| 4 | d | 2 after <i>Christ.</i> | and | <i>worth</i> in <i>Leicester-shire</i> , who by his |
| 5 | e | Hicklesford F. | throat | pen and preaching galled the sides of |
| 6 | f | <i>Twelfsh day</i> | arms | the lazy Monks and Fryers, yet dy- |
| 7 | g | 6 day <i>Salisbury</i> | arms | ed he peaceably in his bed, tho 41 |
| 8 | a | 7 <i>Llanginny</i> | breast | years after by a Decree of the Sy- |
| 9 | b | Sun set 4 5 | and | nod of <i>Constance</i> his bones were ta- |
| 10 | c | <i>Sun in. Aqua.</i> | stom. | ken out of the Grave and burnt, and |
| 11 | d | 1 after <i>Epiph.</i> | heart | the Ashes of them thrown into the |
| 12 | e | Sun rise 7 51 | heart | River. |
| 13 | f | <i>Derby F.</i> | bowels | —thus without pain |
| 14 | g | <i>Melton Mow. F.</i> | bowels | A martyrs honour he did gain. |
| 15 | a | Sun set 4 15 | reins | <i>Will. Waterer, Will. Bowling,</i> |
| 16 | b | Sun rise 7 45 | reins | <i>Will. Lowick, Will. Hay, Thomas</i> |
| 17 | c | Sun set 4 17 | secrets | <i>Hudson, and Stephen Kemp,</i> all 6 |
| 18 | d | 2 after <i>Epiph.</i> | secrets | burnt together in one fire at <i>Canter-</i> |
| 19 | e | Sun rise 7 39 | thighs | <i>bury Jan. 15. 1557. Mr. John Phil-</i> |
| 20 | f | Sun set 4 22 | thighs | <i>pot</i> Arch-deacon a zealous Preacher |
| 21 | g | Sun rise 7 36 | knees | and Professour of the Gospel mar- |
| 22 | a | Sun set 4 25 | knees | tyred <i>Jan. 16. 1557. Tho. Whittle</i> |
| 23 | b | <i>Term begins.</i> | knees | <i>Min. Barth. Green Gent. John Tay-</i> |
| 24 | c | <i>Fair at Henley.</i> | legs | <i>lor, Tho. Went, Tho. Brown, Isab</i> |
| 25 | d | <i>Con. of St. Paul</i> | legs | <i>Foster, and Joan Laskford,</i> burnt at |
| 26 | e | <i>Bristol Fair</i> | feet | one fire in <i>Smithfield, Jan. 27. 1556.</i> |
| 27 | f | Sun rise 7 25 | feet | <i>John Lannas Ann Albright, Joan</i> |
| 28 | g | Sun set 4 36 | head | <i>Catmore, Agnes Snot, and Joan Soal,</i> |
| 29 | a | Sun rise 7 22 | head | mar. <i>Jan. 31. 1556. Will. Sawtry</i> |
| 30 | b | <i>K. C. 1 Mar.</i> | neck | Priest, <i>John Brown Gent.</i> |
| 31 | c | <i>Landissel F.</i> | neck | |

Popish manner of Censing the People.

Whilst the Priest is busy at the Altar, there enters into the Quire at a side door, two Boys in their Surplices, bearing wax-tapers in their hands: and immediately after them comes a fellow with the Cross: In the Reer come two of the Priests in their Caps, and other stately vestments: between both a young Lad with the Incense pot, made full of holes to let out the fume: which he swingerth on all sides of him, with a Chain to which it is fastned; thus march they through the Church, and Cense the people; then he ascendeth unto the Altar, and there censeth the Cross, the Relicks, the Bread, the Wine, the Chalice, the Images, and all the fine trinkets that stand in their way: and is of as much efficacy, and does them as much good as it does the People. This custom they derive from the 30 Chap. of *Exodus*, and the 7 verse, where *Aaron* is Comanded to burn Incense on the Altar; but is better known to have been very much used amongst the Heathen; *Omnibus viris factæ sunt statuae, & ad eas thus & cerei*, saith *Tally*: and, *Jane tibi primum thura merumque, fero*, saith *Ovid* in his *de Fastis*. So have we in *Martial*; *Te primum pia thura rogent*: and the like in divers other ancient Writers. When this custom was first introduced, is not certain, but this is certain, that it was not used in the Primitive times, as witnesseth both *Tertullian* and *Arnobius*; so that, will they, nill they, they must be counted followers of the Heathen: though I envy them not the honour of being *Jews*.

ADVERTISEMENT.

WHereas since the Decease of Dr. *Lockyer*, many have been at a loss to know where his true universal Pill is to be had, which is so famous in all his Majesties Dominions and Plantations, by the cures it hath wrought in the Scurvy, Dropsie, Stone, Consumption, Aches and Lameness of the Limbs, all sorts of Agues and Feavers, Gripping of the Guts, &c. This is to certify, that it is only prepared by Mr. *Watts* his Nephew in *St. Thomas Southwark*; and Mr. *Fyge* Apothecary without *Bishopsgate*, London, whom he appointed his only Truitees for the same after his Death.

February hath xxviii Days.

First Quarter the 1st. day 7 minutes past 11 beforenoon.

Full Moon the 9 day 5 minutes past 5 in the morning.

Last Quarter the 16 day at 2 in the morning.

New Moon the 23 day 21 minutes past 6 in the morning.

| M.D. | W.D. | Saints days and Fairs. | Signs | Febru. was wetted with the blood of these Martyrs. <i>John Fordon, Rich. Turmine, mar. An. 1413. Tho. Bagley Priest mar. 1431. Tho. Rhaden mar. 1436. John Rogers a stout Champion for the Protestant profession mar. Feb. 1555. Law. Sanders a pious, prudent, painful Preacher, mar. Feb. 8. 1555. John Hooper that Holy Bishop of Gloucester, and Dr. Row. Tayler the undaunted minister of Hadley in Suffolk martyrd. Feb. 9. 1555. to these godly martyrs let us joyn that worthy Confessor Dr. Martin Luther.</i> |
|------|------|------------------------|---------|---|
| 1 | A | 4 after Epiph. | neck | <p>Whose pen the Papal Crown made reel, The blows whereof they still do feel. He dyed in peace Feb. 18. 1546. <i>Robert Farer</i> Bishop of St. Davids, this man was good as well as great; tis the highest dignity to be a pious Christian, he was mar. Feb. 22. 1555. <i>Tho. Bungay</i> mar. 1511. one Pope of Eay not the Pope of Rome martyrd. 1512. Sir <i>John Oldcastle</i> Lord <i>Gobham</i>, mar. 1418. <i>Tho. Bagley</i> Priest, mar. 1431. the mother of the Lady <i>Ing</i> mar. 1490. And many others Martyr'd were, Whose names in Heav'n written are.</p> |
| 2 | e | Purif. of Mary | arms | |
| 3 | f | Brimley Fair | and | |
| 4 | a | Sun set 4 50 | shoul. | |
| 5 | b | Sun rise 7 8 | breast | |
| 6 | c | Staff. F. 6 days | breast | |
| 7 | d | Sun set 4 56 | heart | |
| 8 | e | Sun in Pisces | heart | |
| 9 | f | Landaff F. | bowels | |
| 10 | a | Sun rise 6 58 | bowels | |
| 11 | b | Sun set 5 4 | reins | |
| 12 | c | Term ends | reins | |
| 13 | d | 14 Own. in No. | secrets | |
| 14 | e | Valentine | secrets | |
| 15 | f | Septuagesima | secrets | |
| 16 | a | Sun rise 6 46 | thighs | |
| 17 | b | Sun set 5 16 | thighs | |
| 18 | c | Sun rise 6 42 | knees | |
| 19 | d | Sun set 5 20 | knees | |
| 20 | e | Sun rise 6 38 | legs | |
| 21 | f | Sun set 5 24 | legs | |
| 22 | a | Sexagesima | feet | |
| 23 | b | Sun rise 6 32 | feet | |
| 24 | c | St. Matthias | head | |
| 25 | d | 24 Baldock F. | and | |
| 26 | e | Stanford F. | face | |
| 27 | f | Sun set 5 36 | neck | |
| 28 | a | Sun rise 6 22 | neck | |

Popish Prayers.

We shall next present you with some Popish prayers which good Catholiques in *Lancashire* frequently use, as they are recited in *Dr. Whites way to the true Church in the Preface.*

The little Creed.

Little Creed can I need :
Kneel before our Ladies knee ;
Candle light, Candle burn,
Our Lady prayed to her dear Son,
That we might all to Heaven come.
Little Creed ——— Amen.

The white Pater Noster.

White Pater Noster St. *Peters* Brother,
What hast thou in one hand ? white Book-leaves ;
What hast thou i' th' other hand ? Heavens gate keys.
Open Heaven Gates, and shut Hell gates,
And let every crysom child creep to its own Mother.
White Pater Noster ——— Amen.

Popish-prayer at going to Bed.

I bless me with God and the Rood
With his sweet flesh and precious Blood,
With his Cross and his Crown,
With his Length and his
From my Toe to my Crown,
And all my Body up and down,
From my Baek to my Breast.
My five Wits be my Rest.
God let never Ill come at ill,
But through Jesus own Will.
Sweet Jesu ——— Amen.

March hath xxxi Days.

First Quarter the 3 day 7 minutes past 8 in the morning.

Full Moon the 10 day 52 minutes past 5 at night.

Last Quarter the 17 day at 9 in the morning.

New Moon the 24 day 48 minutes past 9 at night.

| | | | | |
|----|----------|----------------|---------|--|
| 1 | D | Shrove Sunday | arms | In this month these blessed Mar. |
| 2 | e | 1 day Mad. F. | and | <i>Elijah</i> like went to Heaven in fiery |
| 3 | f | Shrove Tuesd. | shoul. | Chariots, viz. Dr. <i>John Weselians</i> |
| 4 | g | Bedford Fair | breast | <i>Anno. 1479. Will. Tayler</i> March 2. |
| 5 | a | Sun set 5 49 | breast | 1422. Mr. <i>Tho. Bilney</i> , who from a |
| 6 | b | Sun rise 6 9 | heart | violent Papist turned to be a pious |
| 7 | c | Sun set 5 54 | and | Protestant by the faithful preaching |
| 8 | D | Quadrages. | back | and conversation of Mr. <i>Latimer</i> , |
| 9 | e | Tragarron Fair | bowels | mar. 1531. <i>David Foster, Valent.</i> |
| 10 | f | Sun in Aries | bowels | <i>Freefe</i> and his wife mar. <i>Rawlins</i> |
| 11 | g | Sun rise 5 58 | reins | <i>White.</i> mar. March 5. 1555. <i>Tho.</i> |
| 12 | a | Bodnam Fair | reins | <i>Higbed</i> , Gent. <i>Thomas Cowston, Will.</i> |
| 13 | b | Wye Fair | secrets | <i>Hunter</i> , all three in one day, mar. |
| 14 | c | Sun set 6 9 | secrets | March 25. 1555. |
| 15 | D | 2 Sun. in Lent | thighs | T at year was dy'd red, |
| 16 | e | Sun rise 5 47 | thighs | With martyrs blood thus shed. |
| 17 | f | Pattrington F. | knees | <i>Will. Pigot, Steven Knight</i> mar. |
| 18 | g | Sturbridge F. | knees | March 28. 1555. <i>J. Lawrence Min.</i> |
| 19 | a | Sun set 6 19 | legs | mar. March 28. 1555. these under- |
| 20 | b | Alisbury F. | legs | wood thus cut down, that great Oak |
| 21 | c | Sun rise 5 37 | feet | and Pillar of the Reformation Arch- |
| 22 | D | 3 Sun. in Lent | feet | bishop <i>Cranmer</i> suffered mar. March |
| 23 | e | Sun set 6 27 | feet | 21. 1556. who having with his right |
| 24 | f | Llamerchem. | head | hand subscrib'd to a Recantation, |
| 25 | g | An. of Mary | head | burnt that hand first for betraying |
| 26 | a | 25 Hunting. F. | neck | the truth. <i>Rob. Spicer</i> mar. March |
| 27 | b | Sun rise 5 24 | and | 24. 1556. <i>Will. Coberley</i> , and one |
| 28 | c | Walden Fair | throat | <i>Maundel</i> the same day, here was haste |
| 29 | D | Midlent Sun. | arms | but no good speed, <i>Rich. Cruchfeild</i> |
| 30 | e | Sun set 6 42 | arms | mar. March 15. 1557. |
| 31 | f | Malmsbury F. | breast | For torments & a history, |
| | | | | Try no vjoy life in glory. |

Popish Cruelties.

The King of *France* being offended with the Protestants of *Nigrepetisse*, a Town of *Quercu*, for assembling together contrary to his Ediſt, ſent an Army againſt them, who having taken the Town, ſpared neither man, woman, nor child, but made all equally ſubject to the cruelty of the ſword; The ſtreets were paved with dead Carcaſſes, the Channels running with the blood of Chriſtians; No noiſe in the ſtreets but of ſuch as were welcoming death, or ſuing for life; Their Churches, which the *Goths* ſpared at the ſack of *Rome*, were at this place made the Theatres of Luſt and blood; neither privilege of Sanctuary, nor fear of God, in whoſe holy Houſe they were, qualifying their outrage. But the calamities which befell the men, were merciful and ſparing, if compared to thoſe which the women ſuffer'd; when the Souldiers had made them the objects of their Luſt, they made them alſo the Subjects of their Fury, in that only pittiful to that poor and diſtreſſed ſex, that they did not let them ſurvive their honours. Such of them who out of fear and faintneſs had made but little reſiſtance, had the favour to be ſtabbed; but thoſe whoſe vertue and courage maintained their bodies valiantly from the rapes of thoſe villains, had the ſecrets of nature (*Procul hinc eſte caſta & miſericordes aures*) filled with gunpowder, and ſo blown into aſhes. Whether O you divine powers! is humanity fled when it is not to be found in Chriſtians? Or, where ſhall we look for the effects of a pittiful Nature when men are become ſo unnatural? O *barbarous cruelty*!

April hath xxx Days.

First Quarter the 1st. day 47 minutes past 9 at night.

Full Moon the 9 day at 3 in the morning.

Last Quarter the 15 day 28 minutes past 5 afternoon.

New Moon the 23 day 38 minutes past 1 afternoon.

| | | | | |
|----|----------|-----------------------|---------|---|
| 1 | g | Sun rise 5 14 | breast | This month presents us with these |
| 2 | a | Hitchin Fair | breast | mar. <i>R. Hatches, T. Bound, W. Lansdale</i> |
| 3 | b | Leicester F. | heart | & <i>M. Smith, m. Ap. 4, 1519. J. Bain-</i> |
| 4 | c | Sun set 6 52 | heart | <i>ham Gent. m. G. Marsh burnt at West-</i> |
| 5 | d | <i>Passion Sunday</i> | bowels | <i>chester, Apr. 24 1555. the manner of</i> |
| 6 | e | Walingford F. | bowels | whose death for the Exquisite cruel- |
| 7 | f | Darby Fair | reins | ness thereof was very remarkable; |
| 8 | g | Retering F. | reins | A Firkin of Pitch, Rozin and Tar, |
| 9 | a | Billingsworth F. | secrets | being placed over his head, which |
| 10 | b | <i>Sun in Taurus</i> | secrets | melting down basted him, whilest |
| 11 | c | Newport Pag. | thighs | the fire beneath roasted him. |
| 12 | d | <i>Palm-Sunday</i> | thighs | O hateful cruelty! exceeding |
| 13 | e | Sun rise 4 50 | knees | Ounces, Tygers, Panthers breeding. |
| 14 | f | Sun set 7 11 | knees | <i>W. Flower Min. mar. the same day,</i> |
| 15 | g | Sun rise 4 47 | legs | <i>R. Drake Mi. T. Tynis, R. Spurge, J. Ca-</i> |
| 16 | a | Sun set 7 15 | legs | <i>nel, G. Ambrose, m. in Smithfield, Bon-</i> |
| 17 | b | Sun rise 4 43 | legs | ners Shambles, dyed red with the |
| 18 | c | 19 Bicklew. F. | feet | blood of mar. <i>Apr. 24, 1556. C. Lister</i> |
| 19 | d | <i>Easter day</i> | feet | <i>Mi. J. Spencer, Sim. Joyn, R. Nichol, J.</i> |
| 20 | e | <i>Easter Mon.</i> | head | <i>Hammoud, all six mar. at Colchester,</i> |
| 21 | f | <i>Easter Tuesday</i> | head | <i>Apr. 28 1556. Sanguis martyrum</i> |
| 22 | g | Stafford Fair | neck | <i>semen in Ecclesia. T. Ioseby, H. Ramsy,</i> |
| 23 | a | St. George | and | <i>T. Thirtille, M. Hide, A. Stanley, all ma-</i> |
| 24 | b | 23 Bilson Fair | throat | in one fire at <i>Smithfield, April 12.</i> |
| 25 | c | <i>Mark Evang.</i> | arms | 1557. by the means of bloody <i>Bon-</i> |
| 26 | d | <i>Low Sunday</i> | arms | <i>ner, that wolvisch Butcher, whose in-</i> |
| 27 | e | 25 Dunmow F. | breast | fatiate thirst could never be satisfd |
| 28 | f | Sun set 7 37 | and | with blood, |
| 29 | g | Sun rise 4 22 | stoma. | Devils in flesh, who cannot sleep, |
| 30 | a | Beverly Fair | heart | Nor merry be less others weep. |

Popish miracles.

1. *Leo* the fourth Pope, as he went on a certain day to Saint *Peters* Church, he was taken with cursed people (saith his Legend) who put out both his eyes, and cut out his tongue; but our Lord marvellously restored him again his sight and speech, so that he spake without tongue and saw by miracle.

2. *St. Anthony* went to see *Paul* the first Hermit, who took very kindly his visit, but had gotten nothing for them to eat, but that want was presently supplied, for immediately a Crow came flying and brought them two loaves of bread, which parted of it self equally to their hands, (*but how big the loaves are the Legend tells us not.*)

3. *St. Remigius* Bishop of *Reims* in *France*, lodged in a womans house who had no liquor for him to drink, save only a little wine in the bottom of a vessel; wherefore he went down into her Celler, and making the sign of the Cross on the Vessel, immediately it was so full that it ran over: (*I wish he had come to my house to have done the like.*)

4. This *Remigius* being to Crown *Clouis* who was the first Christian King of *France*, and wanting wherewithal to anoint him; a Dove (saith *Aimonius*) brought a Vial full of Oyl in her Bill, at that instant, wherewith the Kings of *France* are still anointed.

5. At *Winchester* a woman going over the Bridge with her lap full of Eggs, a fellow strugled with her (*perhaps to kiss her*) and brake all her Eggs. It hapened at that time *St. Swithen* passed by, and the woman complaining to him of her loss, he bid her let him see the Eggs, and lifting up his hand blessed them, and anon they were all as whole and sound as ever. *Aurea Legenda.*

May hath xxxi Days.

First Quarter the 1st, day 31 minutes past 3 afternoon.

Full Moon the 8 day 51 minutes past 10 before noon.

Last Quarter the 15 day at 4 in the morning.

New Moon the 23 day 4 minutes past 6 in the morning.

First Quarter the 31 day at 3 in the morning.

| | | | |
|----|---|------------------------|---|
| 1 | b | Phil. and Jacob heart | In this month of May suffered for |
| 2 | c | 1 day Haver. F. bowels | the truth these worthy Saints and ser- |
| 3 | d | 2 after Easter and | vants of God, viz. <i>J. Huss</i> mar. at <i>Con-</i> |
| 4 | e | Arundel Fair belly | <i>stance An.</i> 1415. he was a stout op- |
| 5 | f | Derby Fair reins | poser of the Papal pride, and by his |
| 6 | g | Term begins reins | patience and constancy in suffering |
| 7 | a | Bath Fair secrets | shewed himself a worthy servant of |
| 8 | b | Maidstone F. secrets | Jesus Christ. <i>H. Lavercock, J. Apprice</i> |
| 9 | c | 10 day Ashb.P. thighs | mar. May 1555. <i>J. Horns, K. Hul, Eliz.</i> |
| 10 | d | 3 after Easter thighs | <i>Thackwel,</i> |
| 11 | e | Sun in Gemini knees | Three females for the love of God, |
| 12 | f | 11 day Dunst. knees | The flames dire torments they abod. |
| 13 | g | Albrighton F. legs | Mar. May 16 1556. <i>R. King, R. Deb-</i> |
| 14 | a | Sun rise 4 0 legs | <i>nam, Nich. Marst, J. Cardmaker alias</i> |
| 15 | b | Welshpool F. feet | <i>Taylor, m.</i> May 31 1555. a blind boy |
| 16 | c | Langarranog feet | and another whose name is not writ- |
| 17 | d | 4 after Easter head | ten, m. whose names no question are |
| 18 | e | Sun set 8 4 and | written in Heaven. Fryer <i>Roy</i> mar. |
| 19 | f | Rochester Fair face | none but cruel beasts will prey on |
| 20 | g | Malmsbury F. neck | their own kind, <i>T. Spicer, J. Denny, W.</i> |
| 21 | a | Sun rise 3 52 neck | <i>Pool</i> mar. May 21 1556. <i>W. Harris, R.</i> |
| 22 | b | Sun set 8 9 arms | <i>Day, C. George, m.</i> May 26 1558. one |
| 23 | c | Sun rise 3 50 and | would have thought such an effusion |
| 24 | d | Rogat. Sunday shoul. | of Protestant blood might have gi- |
| 25 | e | Blackburn F. breast | ven the Popes queasy stomach a sur- |
| 26 | f | Lenham Fair breast | feit, <i>W. Norrant, S. Gratwick,</i> mar. |
| 27 | g | Sun set 8 14 heart | May 29 1557. |
| 28 | a | Ascension day and | The day on which our Royal King |
| 29 | b | Carol. II. Nat. back | was born, |
| 30 | c | 31 Pershore F. bowels | Whose mercy doth his peaceful |
| 31 | d | 6 after Easter bowels | Reign adorn. |

Popish stories of St. Margaret.

1. St. Margaret being in prison for Christian Religion, she desired of God that the Devil which had wrought her much mischief, might appear to her in his visible shape, and anon there came into the Prison a horrible Dragon, which swallowed her up into his Belly, but she making the sign of the Cross, his Belly brake asunder, and she came out whole and sound. (*Thou canst not O Reader but believe it.*)

2. Afterwards the Devil came again to her in the likeness of a young man, and she caught him by the head, and threw him to the ground, and set her right foot on his neck, and demanded what he was? and he told her that his name was *Veltis*, and was one of those Devils that *Solomon* closed in a Vessel of Brass, and after his death it happened that they of *Babylon* got this Vessel, and thinking to have found great Treasure in it, they broke it, and then a great multitude of us Devils flew out (*and told the story to him that wrote this lie.*)

3. A little before she was beheaded (*as the story lies*) she prayed to God that they that writ her Legend, or that did read it, or that did hear it read. (*here is comfort for the Reader*) should have plain remission of their sins. And (*saith the story*) when she had finished her prayer, there was heard a voice from Heaven, saying, that her prayers were heard and granted. (*But I would not wish the Readers nor Hearers of this story to trust to that.*)

4. Her Legend also further tells us, that after she had endured a great many torments, they put her into a vessel full of water, and she prayed that that water might be to her the Font of Baptism; and anon there was heard great Thunder, and a Dove descended from Heaven, and set a Gold Crown on her head.

June hath xxx Days.

Full Moon the 6 day 3 minutes past 5 afternoon.

Last Quarter the 13 day 43 minutes past 4 afternoon.

New Moon the 21 day 52 minutes past 7 at night.

First Quarter the 29 day 13 minutes past 11 before noon.

| | | | | |
|----|---|------------------|---------|--|
| 1 | e | Term ends | reins | This month was Rubrickt with |
| 2 | f | 1 d. Chap. Fair | reins | these Martyrs, viz. Ann Askew a |
| 3 | g | Alisbury Fair | secrets | Gentlewoman of extraordinary en- |
| 4 | a | Sun rise 3 41 | secrets | dowments both for Learning and |
| 5 | b | Sun set 8 19 | thighs | Piety, Martyred June 1546. Hi- |
| 6 | c | Sun rise 3 41 | thighs | rome of Prague, a stout Champion |
| 7 | d | Whitsunday | knees | against Popish pride, |
| 8 | e | Whitmunday | knees | Who Prophesied w th Luther he would de- |
| 9 | f | Whittuesday | legs | And so was both Prophet and Martyr too. |
| 10 | g | 9 d. Abington | legs | Martyr'd June 1. 1416. John |
| 11 | a | St. Barnabas. | feet | Lancel Mart. Nich. Belmon, Tho. |
| 12 | b | 11 d. Holt Fa. | feet | Hawks, June 10. 1555. T. Warr- |
| 13 | c | Sun set 8 19 | head | J. Simpson, John Adley, Martyr'd |
| 14 | d | Trinity Sun. | and | June 14. 1555. and the next day |
| 15 | e | Vizes Fair | face | N. Chamberlain, Thomas Hosford |
| 16 | f | Bealth Fair | neck | and W. Bramford: So you see here |
| 17 | g | Hadstock Fair | neck | was quick dispatch, six Martyrs in |
| 18 | a | Marchenleth F. | arms | two days, and yet their Blood too |
| 19 | b | Term begins | and | little to quench the Popes thirst. |
| 20 | c | 19 Bridgw. F. | shoul. | The weathr d ^r h ^o and People dry. |
| 21 | d | 1 Sun. after Tr. | breast | Then every one doth dr ^{nk} full high. |
| 22 | e | St. Albans Fair | breast | T. Horland, June 6. 1556. Tho. |
| 23 | f | Sun rise 3. 44. | heart | Osward. Thomas Read, June 10. |
| 24 | g | St. John Bapt. | and | Tho Abington, Tho Woodmin, Tho |
| 25 | a | 24 Barnwell F. | back | Milton, June 23. 1556. Ralph |
| 26 | b | Northop Fair | bowels | Jackson, H. Adlington, Tho. Bowyer |
| 27 | c | Folkestone Fair | bowels | George Serle, W. Hallywell, Edmund |
| 28 | d | 2 Sun. after Tr. | reins | Hurst, Laur. Pername, Lion Cauch. |
| 29 | e | St. Peter Ap. | reins | John Derisal, John Roth, Eliz. Peper |
| 30 | f | 29 Ashwell F. | secrets | and Agnes George, M. June 27. 1556. |
| | | | | A Jury of stout Martyrs who, |
| | | | | To Seal the truth, their lives forgo. |

Popish Stories of St. Lawrence.

1. A certain Priest having more Charity then Means, went about to repair a Church dedicated to St. *Lawrence*, but it happened one of the Beams, as well as his Estate; was too short; whereupon he Prayed to St. *Lawrence*, that as he had nourished poor Men, so he would help his Poverty; and immediately the Beam grew so long of it self, that there remained a large piece to spare, which the Priest cut into small pieces, and cured therewith many Peoples Infirmities. *Gregory of Tours.*

2. Now that some Authors (as well as Horse-couriers) have their Vouchers, St. *Fortunate* reports, that at *Bryoras* a Castle in *Italy*, a Man who was sore vexed with the Tooth-ach, did but touch a piece of this wood and his Tooth-ach was gone. (*So there you have an excellent remedy for the Tooth-ach.*)

3. St. *Gregory* in his Dialogue reports how a Priest named *Sanctius* repaired a Church of St. *Lawrence*, which had been burnt by the *Lombards* & hired many Workmen, and his Means also growing scant, he had no Victuals to set before them, whereupon he said his Prayers to St. *Lawrence*, and looking into his Pan-hier found there a great white Loaf of Bread, which yet he thought would not suffice above three persons, but St. *Lawrence* though he were dead, would not so fail his Workmen, but he so multiplyed that Loaf, that it sufficed them ten days. (*Never a Baker in England could do so much.*)

4. In the Church of St. *Lawrence* at *Millain* was a Christical Chalice and as the Deacon one day bore it in solemnity to the Altar, it fell out of his hands to the Ground, and was broken; Then the Deacon weeping gathered the broken pieces together, and laid them on the Altar; then Prayed to St. *Lawrence* that it might be made whole again, and presently it was as whole and found as a Bell,

July hath xxxi Days.

Full Moon the 5 day, 7 minutes past 1 in the morning.
 Last Quarter the 13 day, 44 minutes past 7 in the morning.
 New Moon the 21 day, 23 minutes past 9 in the morning.
 First Quarter the 28 day, 53 minutes past 4 Afternoon.

| | | | | |
|----|---|------------------|---------|---|
| 1 | g | Sun set 8 10. | secrets | Persecution this Month was as |
| 2 | a | Congerton F. | thighs | hot as the weather, there suffering |
| 3 | b | Wetcore Fair | thighs | for the profession of the truth these |
| 4 | c | Chesterfield F. | knees | worthy martyrs, <i>H. Voz. J. Esch.</i> |
| 5 | d | 3 Sun. after Tr. | knees | mart. <i>July 1. 1552. John Frith</i> one |
| 6 | e | Burton on T. | legs | whose learning and piety made him |
| 7 | f | Roylton F. | legs | eminently famous, <i>July 4. 1523.</i> |
| 8 | g | Term ends | legs | <i>Anthony Pierson</i> mart. <i>July 8. 1543.</i> |
| 9 | a | Canterbury F. | feet | <i>Robert Testwood, H. Filmore,</i> mart. |
| 10 | b | Sun rise 4 0. | feet | <i>July 18. 1543. Mr. John Bradford,</i> |
| 11 | c | Putney Fair | head | a pious, painful, learned Preacher. |
| 12 | d | Sun in Leo | head | Whole Life and Preaching was so a nple. |
| 13 | e | Sun set 7 46 | neck | <i>H. a gu by Doer nean</i> Example. |
| 14 | f | Bangor Fair | and | After a long Imprisonment, this |
| 15 | g | Greenstead F. | throat | Godly man sealed the truth with |
| 16 | a | Sun rise 4 10 | arms | his Blood, being mart. <i>July 12.</i> |
| 17 | b | Stevenage F. | arms | 1555. with him suffered one <i>J.</i> |
| 18 | c | Sun set 7 48 | breast | <i>Leafe</i> an Appreuticee, whom Mr. |
| 19 | d | Dog days begin | and | <i>Bradford</i> very much confirmed in |
| 20 | e | Sun rise 4 15 | stoma | the truth. <i>J. Pelly, Will. Ming,</i> |
| 21 | f | Bickleworth F. | heart | Minist. <i>Richard Hook, J. Blood</i> |
| 22 | g | Ickleton Fair | heart | Preach. mart. <i>July 12. 1555. J.</i> |
| 23 | a | Carnarvan F. | bowels | <i>Franknor, Hum. Middleton, Ni.</i> |
| 24 | b | 25 Audl. end F. | bowels | <i>Shetterden. Will. Digbel, Der. Car-</i> |
| 25 | c | St. James Ap. | reins | <i>mer,</i> all martyr'd likewise the same |
| 26 | d | 6 Sun. after Tr. | and | day. <i>Thomas Jueson, Nich. Hall</i> |
| 27 | e | Ashford Far | loins | Mart. <i>July 13. 1555. John Palmer</i> |
| 28 | f | Sun set 7 32 | secrets | a Schoolmaster, who instructed |
| 29 | g | Sun. rise 4 29 | secrets | Children by the Book, and Elder |
| 30 | a | Stafford Fair | thighs | people by his pious example, mart. |
| 31 | b | Sun set 7 28 | thighs | <i>July 16. 1556.</i> |

Popish Inhumanities.

The 18 day of this Month Anno 1556. one Katherine Gowkes, a poor Widdow of St. Peters-part in Guernsey, was noted to be much absent from the Church, and her two Daughters guilty of the same neglect; upon this they were presented before Jaques Amey then Dean of the Island, who finding in them, that they held opinions contrary unto those then allowed, about the Sacrament of the Altar, pronounced them Hereticks, and Condemned them to the Fire. The poor Women on the other side pleaded for themselves, that, that Doctrine had been taught them in the time of King Edward, but if the Queen was otherwise disposed they were content to be of her Religion. But this Plea would not serve their turns, for by the Dean they were delivered unto Elier Goslin the then Bailiff, and by him unto the Fire, the time before mentioned. One of these Daughters named Perotine Massey, was at that time great with Child, her Husband which was a Minister being in those dangerous times fled the Island. In the middle of the Flames, and anguish of her Torments, her Belly broke in sunder, and her Child, a goodly Boy, fell down into the Fire, but was presently snatched up by one W. House, one of the by-standers; upon the noise of this strange accident, the cruel Bailiff returned commanding, that the poor Infant must be cast again into the Flames, which was accordingly performed. and so that pretty Babe was born a Martyr, and added to the number of the Holy Innocents.

Baptiz'd in Flames and Blood, a Martyr born,
A setting Sun in the first dawn of morn.
Condemn'd to die before it liv'd, a Twin
To its own Mother; not impeach'd of sin
Yet doom'd to death, that breath'd but to expire,
That scap'd the flames to perish in the Fire.

August hath xxxi Days.

Full Moon the 4 day 43 minutes past 9 in the forenoon.

Last Quarter the 11 day 40 minutes after midnight.

New Moon the 19 day 13 minutes past 10 at night.

First Quarter the 26 day 22 minutes past 9 at night.

| | | | | |
|----|---|------------------|---------|---|
| 1 | c | Lammas-day | knees | In this Harvest Month these Holy |
| 2 | d | 7 Sun. after Tr. | knees | Servants of God reaped the benefit |
| 3 | e | 1 day Bamb. F. | legs | of Martyrdom. viz. Leonard Key- |
| 4 | f | Thunderley F. | legs | ser, James Abbes mart. Aug. 16. |
| 5 | g | Sun rise 4 41 | feet | 1527. John Denly Gent. mart. Aug. |
| 6 | a | Peterbor. Fair | feet | 8. 1555. gentle or simple if not ac- |
| 7 | b | Sun set 7 15 | head | cording to the Popes tooth, burn |
| 8 | c | Sun rise 4 47 | and | they must. W. Bongeor, Rob. Pur- |
| 9 | d | 8 Sun. after Tr. | face | cas, Tho. Bennald, Agnes Smith, |
| 10 | e | Aberlew Fair | neck | Ellin Ewring, Eliz. Fuls, all six |
| 11 | f | Blackmoor F. | neck | burnt at Colchester, Aug. 2. 1557. |
| 12 | g | Sun set 7 6 | arms | By Bonnes Bloody rage oppress, |
| 13 | a | Sun in Virgo | and | Whose So is peace in Heaven now rest. |
| 14 | b | Sun rise 4 58 | shoul. | All those like Potcht Eggs he supt |
| 15 | c | St. Albans F. | breast | up for his Breakfast, then in the |
| 16 | d | 9 Sun. after Tr. | breast | afternoon for his Beaver, in the |
| 17 | e | Sun set 6 56 | heart | same place suffered, Alice Munt, |
| 18 | f | Sun rise 5 6 | heart | Will. Munt, Rose Allen, and John |
| 19 | g | Sun set 6 52 | bowels | Johnson, oh horrible cruelty. George |
| 20 | a | Sun rise 5 10 | and | Eagles, one Fryer, and the Sister of G. |
| 21 | b | Sun set 6 48 | belly | Eagles, mart. the same day. Will. |
| 22 | c | Sun rise 5 14 | reins | Hale, R. Samuel, Jone West, mart. |
| 23 | d | 10 Sun. af. Tr. | reins | Aug. 1. 1556. Will. Coker, Will. |
| 24 | e | St. Bartholom. | secrets | Happer, Hen. Lawrence, Richard |
| 25 | f | 24 Beggars B. | secrets | Collier, Will. Steere all 5 mart. at |
| 26 | g | and Smithfield | thighs | Cant. Aug. 8. 1555. Eliz. Wain, |
| 27 | a | Dog days end | thighs | John Tankerfield mart. Aug. 26. |
| 28 | b | Daintry Fair | knees | 1555. Tho. Hust. Stephen Harwood |
| 29 | c | Watford Fair | knees | mart. Aug. 30. 1555. Sanguis mar- |
| 30 | d | 11 Sun. af. Tr. | legs | tyrum semen in Ecclesia. |
| 31 | e | Sun set 6 28 | legs | |

Popish Tenets.

1. That 'tis of absolute necessity to Salvation for every humane Creature to be subject to the Pope of *Rome*.

2. That as God Created two great lights, the greater to rule the day, and the lesser the night: So in the Firmament of the Church; there are two Dignities, the Papal Authority, and the Regal Power; but that which ruleth the day, that is, *Spirituals* is greater; that which ruleth Temporals, the lesser; and as great as the difference is between the Sun and the Moon, so much greater is the Popes power then that of any Emperor, King, or other Secular Prince.

3. *Filintius* the Jesuite holds, that if a Man have purposely wearied himself with satisfying a Whore, that he might be dispensed with from Fasting on a Fasting day, he is not at all obliged to Fast.

4. As the Earth is seven times bigger then the Moon, and the Sun eight times bigger then the Earth, it remaineth, that the Papal Dignity is Just forty seven times greater then the Dignity Royal.

5. That there is a Fire called *Purgatory*, where Souls are Tormented, and where sin is Pardoned in the other World.

6. The Council of *Trent* decreed, that Traditions are to be received with the same Pious affection and reverence as the Holy Scripture.

7. A Man may seek an occasion of sinning directly, and of set purpose, when the Spiritual or Temporal concernment of himself or his Neighbour requires it.

8. Whatsoever the See of *Rome* shall enact, approve or disapprove, all Persons ought to approve or disapprove the same, without either judging, disputing, or doubting or wrangling, saith *Waldensis*. When *Sampsons* Eyes are put out, he is the fitter to make the *Philistines* a Mill-Horse, or the Popes Load Horse to carry Grift to the Mill.

September hath xxx Days.

Full Moon the 2 day 42 minutes past 8 at night.

Last Quarter the 10 day 58 minutes past 9 at night.

New Moon the 18 day at 10 in the forenoon.

First Quarter the 25 day at 3 in the morning.

| | | | | |
|----|---|-----------------|---------|--|
| 1 | f | St. Giles Fair | feet | September presents us with this |
| 2 | g | Sun rise 5 37 | feet | Catalogue of martyrs, who sealed |
| 3 | a | Sun set 6, 21. | feet | their faith with their blood, viz. <i>W.</i> |
| 4 | b | Sun rise 5 41 | head | <i>Wright</i> min. <i>J. Wadden</i> min. m. 1428. |
| 5 | c | Sun set 6 17. | head | remove the teachers and the igno- |
| 6 | d | 12 Sun. af. Tr. | neck | rant People will be kept in blindness. |
| 7 | e | Sun rise 5 47 | neck | <i>W. Gardiner</i> mar. An. 1552. Thus you |
| 8 | f | Curbridge F. | arms | see there was a <i>Gardiner</i> mar. as well |
| 9 | g | Nat. B. Virg. | and | as a <i>Gardiner</i> persecuter. <i>Wil. Allen</i> |
| 10 | a | Sun set 6 7 | shoul. | mar. 1556. <i>T. Cob</i> , <i>T. Coe</i> , mar. 1555, <i>G.</i> |
| 11 | b | Sun rise 5 56 | breast | <i>Catmer</i> ma. Sep. 6. 1555. <i>Cor. Bungay</i> , |
| 12 | c | Sun in Libra. | breast | Sep. 8. <i>Rob. Streeter</i> , <i>Ann Barward</i> , <i>G.</i> |
| 13 | d | 13 Sun. af. Tr. | heart | <i>Bradbridge</i> , <i>J. Tulley</i> in Sep. 6. 1555. |
| 14 | e | Holy-Rood | and | A bloody season was that year. |
| 15 | f | Waltham F. | back | So many martyrs do appear. |
| 16 | g | Sun set 5 54 | bowels | <i>Cicely Ormes</i> , <i>Joyce Lewis</i> , mar. |
| 17 | a | Cliff, Fair. | bowels | Sep. 10. 1557. <i>J. Warn</i> , <i>C. Glover</i> , <i>Tho.</i> |
| 18 | b | Sun rise 6 11 | reins | <i>Athach</i> , <i>J. Albdon</i> , <i>Tho. Spurdance</i> , <i>J.</i> |
| 19 | c | Sun set 5 47 | reins | <i>Fortune</i> , mar. 1557. had these marian |
| 20 | d | 14 Sun. af. Tr. | secrets | days lasted long, so many fires would |
| 21 | e | Matthew Ap. | secrets | have made wood dear. <i>R. Allerton</i> , |
| 22 | f | 21 Baldock F. | thighs | <i>R. Roth</i> , <i>J. Anstoe</i> , and <i>Marg.</i> his Wife |
| 23 | g | Woodstock F. | thighs | mar. Sep. 7. 1557. <i>J. Cude</i> Shoemaker |
| 24 | a | Malton Fair | knees | at Northampton, ma. Sep. 23. <i>E. Sharp</i> , |
| 25 | b | Sun rise 6 25 | knees | <i>J. Hart</i> , ma. Sep. 24. 1556. <i>Agnes Bon-</i> |
| 26 | c | Darby Fair | legs | <i>geor</i> , <i>Marg. Thurstan</i> , Sep. 17. |
| 27 | d | 15 Sun. af. Tr. | legs | At Colchester sealed with their |
| 28 | e | Carmarthen F. | legs | blood, |
| 29 | f | Michael Arch. | feet | Their faith, and for it firmly |
| 30 | g | 29 Bish. Strat. | feet | stood. |

Popish Relicks.

1. At the Church of *di S. Giovanni* in *Rome*, is shewed a tooth of *St. Peter*, a Cup in which *St. John* drank payson at the command of *Domitian*, and had no hurt. The cloth with which Christ wiped his Disciples feet; the heads of *Peter* and *Paul*; the Rod of *Aaron*, the Ark of the Covenant, the table at which Christ supped; three marble Gates of *Pilates* house, (*three precious Relicks*) the Image of Christ being twelve years old &c. most of these (they say) were brought from *Jerusalem* by the emperor *Titus*. Now he being a Heathen, that he should have such regard to Christian Relicks, we scarcely believe them.

2. In the Church of *St. Peter* on the mount *Vaticano*, they shew the bodies of *St. Simeon*, and *St. Jude* the Apostle, the head of *St. Andrew* and of *St. Luke* the Evangelist, and half the bodies of *St. Peter* and *St. Paul*, and Christs face printed on the handkercher of *Veronica*, also the head of the spear thrust into the side of Christ, and among many Pillars brought from *Jerusalem*, one upon which Christ leaned, when he did preach and cast out Devils, which yet hath power (as they say) to cast out Devils. (*But I suppose you may go to Heaven without believing that.*)

3. In the Church of *St. Paul* they shew the bodys of *St. Timothy*, *St. Celsus* and *St. Julian*, Disciples to *St. Paul*, and the other half of the bodies of *St. Peter* and *St. Paul*; but what is most remarkable a Crucifix which of old spake to *St. Bridget Q.* of *Suevia*, (*believe it Reader if thou list*) and many Arms and Fingers of Saints; see *Morisons Travels*, part 1. page 130.

October hath xxxi Days.

Full Moon the 2 day 39 minutes past 10 before noon.

Last Quarter the 10 day 34 minutes past 1 afternoon.

New Moon the 17 day 48 minutes past 8 at night.

First Quarter the 24 day 53 minutes past 10 before noon.

| | | | | |
|----|---|-------------------------|---------|--|
| 1 | a | Banbury Fair | head | In this month of <i>Octob.</i> amongst |
| 2 | b | Salisbury F. | head | others we find these persons, recorded |
| 3 | c | Boleton More | neck | to have suffered martyrd. viz. |
| 4 | d | 16 Sun. af. Tr. | and | <i>Bar. Milton, Jo. de Burgh, He. Poile,</i> |
| 5 | e | Chappel Frith | throat | <i>Mrs. Cattelle Schoolmistress, Ste. de</i> |
| 6 | f | Maidston Fair | arms | <i>la Forge, mar. An. 1534. Wil. Tindal</i> |
| 7 | g | Sun set 5 12 | arms | one whose parts and person were |
| 8 | a | Chichester F. | breast | much envied by the <i>Papists</i> for his |
| 9 | b | Sabridgworth F. | and | learned and laborious translation |
| 10 | c | Stow on the W. | stoma. | of the Scriptures into <i>English</i> , mar. |
| 11 | d | 17 Sun. af. Tr. | heart | <i>An. 1534. Peter a German, T. Ger-</i> |
| 12 | e | Polton Furn. | heart | <i>rard, Ro. Barns, mar. Anno 1539.</i> |
| 13 | f | Sun in Scorpio | bowels | <i>W. Walsey, Ro. Pigot, mar. Octob. 4.</i> |
| 14 | g | Sun rise 7 2 | bowels | 1555. <i>Nicho. Ridley and Hugh La-</i> |
| 15 | a | Sun set 4 56 | reins | <i>timer</i> , two prime Pillars of the pro- |
| 16 | b | Sun rise 7 6 | and | testant Profession, who sealed their |
| 17 | c | Sun set 4 52 | loins | faith with their blood. mar. at Ox- |
| 18 | d | <i>Luke Evange.</i> | secrets | <i>ford Oct. 16. 1555. Adam Walls,</i> |
| 19 | e | Bish. Hatfield | secrets | <i>Mark Burges, Wil. Hooker, Mr. Simp-</i> |
| 20 | f | & at York | thighs | <i>son a Priest, Benered a Fryer, Nor-</i> |
| 21 | g | Saff. Wal. Fair | thighs | <i>man Goxely Vicar of Golor, a black</i> |
| 22 | a | Sun rise 7 17 | knees | <i>Canon with four others mar. An.</i> |
| 23 | b | Term begins | knees | 1556. <i>J. Wells Gent. G. Roper, Gre-</i> |
| 24 | c | Sun set 4 40 | legs | <i>gory Park, mar. October 30. 1555.</i> |
| 25 | d | St. Crispine | legs | Thus every month was dyed red, |
| 26 | e | Lichfeild F. | feet | With blood of martyrs that was |
| 27 | f | Dancuton F. | feet | shed, |
| 28 | g | <i>Simon & Jude</i> | head | |
| 29 | a | Abrighton F. | and | |
| 30 | b | Chelmsford F. | face | |
| 31 | c | Sun rise 7 33 | neck | |

Other Popish Relicks.

1. In the Church of *di. St. Croce* in *Rome*, they shew a little vessel filled (as they say) with the blood of Christ, and the Spunge which they gave him with Vinegar upon the Cross, and the Title which *Pilate* writ upon the Cross (*yet one writing may be like another*) but above all one special Relick to be seen there, and to be devoutly worshipped, is one of the Thirty pence which *Judas* took for betraying Christ, (*a precious Relick indeed.*)

2. At the Church of *St. Mark* in *Venice* are to be seen these Relicks; viz. a piece of a bone of *Philip* the Apostle, and four teeth of the Martyr *St. Biagius*, pieces of bones of *St. Bartholomew* and *St. Thomas* (forsooth) of *Canterbury*, (*ay, that is a special Relick indeed*) also of the Apostles *St. Matthew* and *St. Mark*, and a piece of a Rib of *St. Peter*: (*Now Reader let me ask you, would it not be worth your time to go thither to see all these, but if they should be counterfeit, then your labour were lost.*)

3. In the Cathedral Church of *St. Peter* in *Venice* is this inscription in the Chappel thereof.

Who e're thou be that approachest, worship: within these Grates of Iron the Cross is enclosed, that is adorned with three hairs of the beard of Christ, with a Nail; the Cup in which he drank to his Disciples, and with a piece of the true Cross, &c.

So many pieces of this Cross is to be shewn at several places that (as one writes) it would break the backs of ten such as *Simon* of *Cyrene* to bear it.

November hath xxx Days.

Full Moon the 1st day 29 minutes past 3 in the morning.
 Last Quarter the 9 day 45 minutes past 7 in the morning.
 New Moon the 16 day 19 minutes past 8 in the morning.
 First Quarter the 22 day 55 minutes past 10 at night.
 Full Moon the 30 day 27 minutes past 10 at night.

| | | | | |
|----|---|-------------------|---------|--|
| 1 | D | All Saints day | neck | This cold month persecution was |
| 2 | e | Kingston on T. | arms | hor, for in it suffered these worthy |
| 3 | f | Carmarthen F. | and | Srs. and servants of God, viz. Rich. |
| 4 | g | Sun set 4 18 | shoul. | Meakins, R. Spencer, An. Hewit, mar. |
| 5 | a | Powder Plot. | breast | 1541. T. Bernard, J. Morton, m. 1542. |
| 6 | b | Newport Pond. | breast | G. Wiseheart, Gent. J. Kerby, R. Clark, |
| 7 | c | Sun set 4 13 | heart | mar. 1546. These were truths Bon- |
| 8 | D | 21 Sun. af. Tr. | and | fires, sealing their profession with |
| 9 | e | Sun rise 7 51 | back | their blood, Al. Gowch, Alice Driver, |
| 10 | f | Wem Fair | bowels | mar. at Ipswich, as no sex, so scarce no |
| 11 | g | Dover Fair | bowels | place free from persecution. |
| 12 | a | Sun in Sagit. | reins | 'Twas then to have a Conscience pure |
| 13 | b | Bury Fair. | reins | They Persecution must endure. |
| 14 | c | Sun set 4 2 | secrets | Jo Cornford, Christo. Brown, John |
| 15 | D | 22 Sun. after Tr. | secrets | Heart, Alice Snotb, and Kath. Knight, |
| 16 | e | Sun rise 8. 1. | thighs | burnt at Canterbury Nov. 10, 1558. |
| 17 | f | Harlow Fair | thighs | These 5 were the last that suffered |
| 18 | g | Sun set 3 56 | knees | in Queen Maries days, according as |
| 19 | a | Horsham Fair | knees | they begged of God at the stake, |
| 20 | b | Ingarstone F. | legs | That their blood might be the last |
| 21 | c | Sun rise 8 8 | legs | that should be shed, and that it might |
| 22 | D | 23 Sun. af. Tr. | feet | quench those flames which had de- |
| 23 | e | Ludlow Fair | feet | voured so many hundreds; To which |
| 24 | f | Sun set 3 49 | head | Prayer (saith my Author) Provi- |
| 25 | g | Higham Fer. | and | dence said Amen. Queen Mary |
| 26 | a | Sun rise 8 12 | face | dying about six days after their |
| 27 | b | Sun set 3 47. | neck | martyrdom. |
| 28 | c | Term ends | neck | |
| 29 | D | Adv. Sun. | arms | |
| 30 | e | St. Andrew Ap. | arms | |

The great force of *Popish* Excommunication.

1. An Abbot laying claim to a certain Wood and Fishpond, which was detained from him by an Hectorian Blade; when he could neither by Law, Friends, nor Money, (yet money they say answers all things) the Abbot approaching the premisses, pronounces these solemn words—*As you undoubtedly belong to us, so I forbid you under the pain of Curses and Excommunication, to bring forth any fruits hereafter, or any thing to their relieving, that have unjustly taken you from us, and from that time the Wood wither'd, and the Pond did yield no Fish.*

2. A certain Woman was six years troubled with an Incubus Devil that would needs Cuckold her Husband; The poor woman complains to St. Bernard, he first gives her his staff, that frights the Devil, but he will not be gone; (*the Devil you see is a stout whoremaster*) Then the Saint assembles the People, bids them all get lighted Candles in their hands, and he Excommunicates the Devil, and then the Knack was done.

3. There was a Nut-tree, which shaded and darkened a certain Church the Bishop was going to Consecrate; but the Gentleman that owed it, and that used to Feast and Game under it, would rather have no Church then his Tree spoiled; what does me then the Bishop but lets fly his *Curse of Excommunication against the Tree*, and then (*O wonderful*) immediately it withered. *Copgrave vita Sancti.*

4. But the Manchet bread exceeds all the other: A Dominican to instruct the people whom he used to preach to, what the force of *Excommunication* was, and what mischief it worketh on the Soul, Excommunicates a basket of Manchet, and wonderful to be spoken, saith the Author (more to be believed say I) the bread *turns as black as a Coal*; but the best on't was, a little *Holy-water* made it white again.

December hath xxxi Days.

Last Quarter the 8 day 8 minutes past 8 at night.
 New Moon the 15 day 30 minutes past 5 at night.
 First Quarter the 22 day 23 minutes past 2 afternoon.
 Full Moon the 30 day at 6 at night.

| | | | | |
|----|---|----------------|---------|--|
| 1 | f | Sun rise 8 16 | arms | We shall conclude the year with |
| 2 | g | Sun set 3 44 | breast | this Catalogue of Martyrs who suf- |
| 3 | a | Sun rise 8 17 | breast | fered for their conscience sake this |
| 4 | b | Sun set 3 43 | heart | cold month of <i>Decem.</i> <i>Peter Sapi-</i> |
| 5 | c | Pluckley Fair | and | <i>ence</i> mar. 1545. <i>G. Bucker</i> alias <i>Ad-</i> |
| 6 | d | 2 Sun. in Adv. | back | <i>Damlip</i> an aged man, but that was |
| 7 | e | S. Edes Fair | bowels | no Protection from <i>Papish</i> cruelty, m |
| 8 | f | Beaum. F. | bowels | 1531. Two Gray Fryers whose names |
| 9 | g | Sun rise 8 19 | reins | are not written, but recorded in Hea- |
| 10 | a | Sun set 3 41 | reins | ven, mar. 1381. a Scholar of <i>Abeville</i> |
| 11 | b | Sun in Capr. | secrets | mar. 1522. a Jew but converted, m. |
| 12 | c | Whiteland F. | secrets | 1528. No wonder if the poor Jews |
| 13 | d | 3 Sun. in Adv. | thighs | retain their Prejudice and Enmity a- |
| 14 | e | Sun rise 8 19 | thighs | gainst Christianity, when the <i>Papists</i> , |
| 15 | f | Sun set 3 41 | knees | who pretend to be the only Christi- |
| 16 | g | Sun rise 8 19 | knees | ans, lay their wooden Images before |
| 17 | a | Sun set 3 42 | legs | them for stumbling blocks, and then |
| 18 | b | Sun rise 8 18 | legs | burn the poor people for not wor- |
| 19 | c | Sun set 3 43 | feet | shipping <i>Idols</i> which they have paid |
| 20 | d | 4 Sun. in Adv. | feet | for so dearly already. <i>Tho. Rhedo-</i> |
| 21 | e | Thomas Apost. | feet | <i>nenfis</i> an Earl, mar. 1436. <i>Ric. Hun-</i> |
| 22 | f | 21 Hornby & | head | mar. <i>Decem.</i> 4. 1515. <i>Jo. Teuksbery,</i> |
| 23 | g | 22 Landilan F. | head | mar. <i>Decem.</i> 20. 1531. <i>J. Rogue,</i> m. |
| 24 | a | Sun rise 8 14 | neck | <i>Decem.</i> 22. 1557. <i>J. Philpot</i> a rever- |
| 25 | b | Christs Nati. | and | end Divine, mar. <i>Decem.</i> 18. 1557. |
| 26 | c | Stephen Proto. | throat | with many others. |
| 27 | d | St. John Ev. | arms | Who suffer'd in each month o'th |
| 28 | e | Innocents day | arms | Year, |
| 29 | f | Canterbury & | breast | Although their names not writ- |
| 30 | g | Royston Fairs | and | ten here. |
| 31 | a | Sun set 3 51 | stoma. | |

Popish Indulgences.

1. Now that ye may know the great vertue of Indulgences, and how much they will advantage ye, we will give you a taste of some of them, as they are specified in an old Book called *the customs of London*.

2. In the Church of St. Peters at Rome, above the door is an Image of our Lord, and between his feet standeth one of the Pence that God was sold for, and as oft as ye look on that Penny ye have Fourteen Hundred Years of pardon (*and yet*) Judas both *saw it and handled it, and yet had none.*

3. He that visits the Church of St. Paul in Rome two Sundays, it doth him as much good as if he went to St. James of Compostella in Spain, and how can it be otherwise, for if ye visit that Church on the *Ura* of St. Martin, when the Church was hallowed, ye have no less then Fourteen thousand years of Pardon, and a great many other benefits, you shall never know what.

4. In the Church of St. Crois is the Tircle of Hebrew, Greek and Latine, which was put over Christs head, and found in the time of Pope Innocent, to which the said Pope granted great Pardon, *but how much we cannot tell.*

5. In the same Church is a great part of one of the Crosses that one of the Thieves was put on which was Crucified. Now if it should prove the Cross of the bad Thief, and you go to worship it, I suppose that will afford no Pardon at all.

6. Blessed is the mother that beareth the Child, that heareth Mass on Saturdays at St. John Latrines for he delivereth all them that he desireth out of Purgatory, to the number of CXXXVII. souls (*and who can be such an Infidel as not to believe it?*)

The contents of the Almanack.

1. In the first Column on the left hand page, you have the Numeral figures of the day of the month.
2. In the second Column the week days and Dominical Letter.
3. In the third Column is the moveable Feasts, the *Sundays* in the Year, some principal Fairs where kept, and the Rising and Setting of the Sun on several days.
4. In the fourth the Moons place, or signs of the Zodiac.
5. The fifth Column contains the names of the most eminent Martyrs that suffered for persecution, and were burnt for the defence of the Protestant Religion since the endeavour for Reformation, by *John Wickliffe*.
6. On the right hand page is a miscellany of several matters discovering the *Papish* manner of censuring the people, *Papish* Prayers, Cruelty, Miracles, Relicks and divers other things pertinent for such a Kalendar.
7. In the Progue or second part of the Almanack, you have several stories taken out of their own Legends, very mirthful to be read for those who know the Tricks and Jimes of the Jugling Fryers, as also for the Ignorant to see how they have been deluded and jugled out of their mony by pretence of Religion.

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SECOND PART
OF THE
PROTESTANT ALMANACK.
WHEREIN
PAPISTS (as in a LOOKING-GLASS) may
see their own Sweet Faces.

CONTAINING
A further Continuation of their *POPISH*
Fopperies, taken out of their own Books: as, the Legend
of *St. Christopher*; the Legend of *St. George*; the great Won-
ders and Miracles shewed by *St. Fremyn*, several years after
he was dead; the great Vertue of saying *Ave Maria* every
day; a Headless story *St. Paul*; how a Knight had like to
have given his Wife to the Devil; a Story of *St. Bernard*
about a Horse; a Tale of a Dream or Vision; a Story of *St.*
Leonard; a notable Story of *St. Clement*. With many other
things both Useful and Delightful.

IN WHICH
May be seen the Ridiculous Stories obtruded upon the Peo-
ple for real Truth, so gross and absurd, that even very Children
may detect them for Falfities.

WRITTEN,
That *PAPISTS* may learn to Blush at their Heretical Prin-
ciples, and *PROTESTANTS* may learn to beware how
to be Entrapped into their Perswasions.

*Felix quem faciunt aliena pericula cautem,
Felix quem faciunt aliorum præmia promptum.*

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THE SECOND PART OF THE PROTESTANT ALMANACK WHEN IN

THESE (as in Looking Glass) may
see their own Sweet Faces

CONTAINING
A further Continuation of their POETRY
The first taken out of their own Booke: as the Legend
of St. Christopher; the Legend of St. George; the great Won-
der and Miracles shewed by St. Francis; several years since
he was dead; the great vertue of being his Altar every
day; a Miraculous Story St. Paul; how a Knight had like to
have given his wife to the Devil; a Story of St. Barbara
about a Horse; a Tale of a Dream of a Vision; a Story of St.
Andrew; a notable story of St. Clement; with many other
things both Ancient and Modern.

IN WHICH
The first of the Pious Stories recorded upon the Tree
of Life is given and shewed, and even very Children
may see the same.

WRITTEN
By the same Author as the first Part.

Printed for the Company of Stationers, at the
Sign of the Sun, in St. Dunstons Church, London.

Popish Stories

A N D

RIDICULOUS FOPPERIES.

The Legend of St. *Christopher*.

ONce upon a time (as all stories begin) there lived a huge, lusty, tall, stout, strong man, named *Christopher*, who was of the race of the *Canaanites*, or else of *Og King of Bashan*; whose bed-cords were bars of Iron. This *Christopher* was twelve cubits high, and for a while dwelt with the King of the *Canaanites*, (*but where this Canaanitish King lived we cannot tell.*) Now *Christopher* purposing to make himself famous, was minded to serve the greatest King in the world; and he found out a very great King, and lived with him: Upon a time a Minstrel sung a song before this King, wherein he oftentimes (*Fiddlers you know will be saucy*) mentioned the Devil; when the King heard him name the Devil, he made the sign of the Cross on his forehead, (*that was to scare the Devil away,*) but *Christopher* not knowing wherefore he did it, asked him the reason, and when he had told him, Nay then said *Christopher* the Devil is greater than this King; and therefore he sought out the Devil to serve him, who was easie to be found, and willing to entertain him. It happened as the Devil and *Christopher* travelled together, that they came by a place where a Cross was erected, of which the Devil was so afraid (*how could he otherwise chuse?*) that he turned out of the way, and fetched a great compass about to come into it again; *Christopher* then demanded of his master why he turned away from the Cross, who told him it was for dread of one Christ who was hanged on a Cross; Nay then said *Christopher* I perceive Christ is a greater Lord than thou: wherefore he forsook the Devil, and sought after Christ to serve him. It happened as he thus sought after Christ, that he came to a Desert, where lived an Hermite, who told him that the way to find Christ was by

Popish Fopperies.

works of Charity, which he might very well perform, in being of that stature, by carrying people over a river, in which many had perished, (*you must know Bridges were not then in use.*) This service *Christopher* willingly undertook, and going to the river made himself there an habitation, which though but a little one, yet had doors as big as barn-doors, else could he not have got in: Here did he carry over all manner of people that came, having a great Pole in his hand for a Staff, (*but not quite so long as the May-Pole in the Strand,*) and there he abode thus doing many days. It chanced one time as he was in his Cabin, that he thought he heard the voice of a Child, which called him, and said; *Christopher come out and bear me over.* But when he went out to see who it was, he found no body, and being again in his House, he heard the same voice, and ran out but found no body; soon after he was called a third time, and going out, he espied a Child, which desired him to bear him over the river; whereupon *Christopher* took the Child upon his shoulders, and his Staff in his hand, and went into the river; but no sooner was he entered the same, but the Waters swelled so high, and the Child grew so heavy, that *Christophers* back was ready to break, and he in great danger to be drowned. But getting over, he set the Child down, and complaining of his burthen, told him he thought he had carryed the whole world on his back: True, said the Child, *for thou hast carried him that created and made all the world, on thy shoulders; for know I am Christ whom thou seekest, and to confirm my words, set thy Staff in the earth by thy House, and to morrow morning thou shalt see it bear flowers and fruit.* And thereupon vanished away.

No sooner was *Christopher* come to his house, but he set his staff in the ground, and rising next morning, found it like unto a Palm-tree, bearing flowers, leaves and dates, (*enough to furnish a Grocers shop.*) And now *Christopher* left off carrying people over the water, and went to the City of *Lycia*, where they were Heathens; and therefore to convert them he pitched his staff in the ground, and prayed to God it might bring forth flowers and fruit, and immediately it did so; by which Miracle he converted eight thousand. But the King (*belike*) would not be converted, but sent for him, and commanded him to do Sacrifice to his Heathen Gods: but *Christopher* told him his Gods were the work of mens hands, and were no better

Popish Fopperies.

ter than Devils. And the King told *Christopher* that he was nourished among wild beasts, and that he would consume him with great pains and torments. So that you see the King and *Christopher* fell out.

Now seeing that *Christopher* would not yeild to Sacrifice to his false Gods, the King commanded him to be sent to prison, and being there, sent two women to entice him to their lewd embraces, promising them great rewards if they could effect it; but they instead of enticing, were converted by him, and were for their Faith put to death: and soon after was *Christopher* brought out of prison to suffer, and first they would have burnt him, but the fire would do him no hurt, (*believe Reader if thou list.*) Then the King commanded he should be shot to death, but as they shot, the arrows flew back again, and one of them hit the King on the eye, and wounded him sore, (*who bid him stand so near?*) and last of all they struck off his head, and then he lived no longer.

But another great Miracle happened at his death, for the King who was on his sore eye as blind as a beetle, taking a little of *Christophers* blood, and putting it on the blind side, he was made perfectly whole; and then could he see with it as far into a Mill-stone as another.

In the Church of *Nostre dame* in *Paris*, is the effigies of *St. Christopher*, with our Saviour on his shoulders; A Man, the Legend maketh him (saith *Dr. Heylin*,) as well as the Mason, of a Giant-like stature; though of the two, the Masons workmanship is the more admirable, his being all cut out of one main stone; that of the Legendary being patched up of many Fabulous and Ridiculous shreds.

*Thus idle Priests and Monks attain'd promotion,
By teaching Ignorance, Mother of devotion.
That made them such vain Stories to devise,
Which now even Children do deride as Lies.*

The Legend of St. George.

Saint *George* was a Knight, born in *Cappadocia*, of honest and Godly parents; having attained to the stature of a man, he travelled into *Libya*, to a City called *Sylent*, by which City was a great pond or lake, wherein inhabited a monstrous Dragon,

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that with his empoysoned breath infected all the Country, wherefore the people assembled together to slay him; but when they saw his hideous form, they fled from him, and the Dragon coming nigh to the City, with his poysoned breath so infected the people, that multitudes dyed thereof; therefore the people to assuage his hunger, that he should not come so nigh them, gave him every day two sheep to feed on: and when the sheep failed them, there was taken for him a man and a sheep, and when the sheep were done, they made an order amongst themselves, that there should be taken the children and young people of them of the Town by Lot, and upon whomsoever the Lot fell, let them be of what condition soever, either rich or poor, they should be devoured of the Dragon. Now it so happened in proceſs of time, after many people had been devoured, that the Lot fell upon the Kings Daughter; wherefore that she might be saved, he proffered to the people what gold and silver so ever they would have; to whom they answered: *You, Sir, were one consenting to this Law, and now that our children are dead, think you that your Daughter shall escape. No, either give her to be devoured, or we shall burn you and your house with fire.* When the King saw they would not be pacified, he wept sore, and said to his Daughter, *Now shall I not see thy espousals;* and then turning to the people, he desired of them eight days respite, which was granted; and when the eight days were passed, the people came again to him, saying, *Thou seest how the City perisheth, therefore deliver thy daughter according to the Law.* The King seeing there was no remedy, carried his daughter as if it had been to her wedding, and having embraced and kissed her, she was led to the place where the Dragon used to haunt; where she had not been long, but St. George passing by chanced to see her, and demanded the cause of her being there? to whom she said, *Go your way fair young man, lest before I have time to tell ye, you be seized on by a burning Dragon, who is destined to devour me.* Then said St. George, *Fair Daughter, doubt ye nothing hereof, for I shall help thee in the name of Jesus Christ:* but she answered, *Good Knight go your way, and abide not with me, for you have no power to deliver me.* Whilst they were thus arguing, they saw the Dragon come running towards them; whereupon St. George having signed himself with the sign of the Cross, drew out his sword, and rode full

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full heartily against the Dragon, whom with his spear he deeply wounded, and threw to the ground; which having done, he said to the Maid, *Now take your Girdle, and be not afraid, but bind the same about the Dragons neck:* which when she had done (*see the vertue of the Girdle*) the Dragon followed her (*like a Dog in a string*) until she had led him into the City: but when the people saw the Dragon (*he looked far worse than the flying Serpent*) they run away, some to the mountains and some to the valleys, crying out, *Alas, alas, we are all dead men!* But *St. George* called unto them, and said, *Believe ye in Iesus Christ and be Baptized, and the Dragon shall do ye no hurt;* then immediately the King was Baptized and all his people, and *St. George* cut off the Dragons head, and commanded his carcass should be thrown into the fields, which was as much as four Teams of Oxen could draw away. Many other ridiculous Absurdities and Impossibilities are reported of this *St. George*, but we will conclude all with that of the Poet.

*Saint George (tis said) a Dragon put to slaughter,
And rescued thereby the Kings fair Daughter.
Some say there are no Dragons, and tis said,
Ther's no Saint George, pray Jove there be a Maid.*

The great Wonders and Miracles shewed by *St. Fremyn* several years after he was dead.

S*aint Fremyn* was Martyr'd for the Faith of Christ, and buried in the City *Amiens* in *France*, but in what place no man can tell: Now the Bishop being willing to honour the Reliques of this Martyr, assembled the Clergy and People together, desiring them to Fast, and to make Prayers to our Lord, that he should shew them the place where the body of this Saint lay; and on the third day after, when they were at their Devotions, suddenly an extraordinary Ray of the Sun pierced quite through the wall of the Monastery, and abode on the same place where the body was buried. There they digged to find his Grave, but before they came at his body, there issued from it such a sweet smell, as if all the Spices of the world had been stamp'd together, it could not have afforded the like; the scent whereof was so great, that it spread it self to all the Cities and Towns thereabouts, the people of whom with Candles and

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Offerings came flocking to his Grave, invited thither onely by the sweet odour which they smelled. (*This story my Reader perhaps may think smells like a Lye, but hear then what follows after*) As his body was born about the City of *Amiens*, there was shewed such Miracles as never was the like seen, (*truly I think so too*) The Snow that was then great on the earth, was turned into powder and dust, the Ice that hung on the trees, became flowers and leaves; the Meadows about *Amiens* flower'd and became green, and (it being then Winter) the Sun which by his nature should go low, that day ascended as high as she is on *St. Johns* day at noon in the Summer, (*do's not my Author bid fair for the Whetstone?* but further he saith,) As men bear the body of this Saint along, the Trees enclined and worshiped him; and all manner of sick folk of what Disease soever, received health: The Burgessees that were in their Gowns and Mantles, felt so great heat, that they called their servants and bondmen, of whom there were many that day in *Amiens*, and made them free for to carry their Cloaths home. And such a great sent gave the odour, that a certain Lord who was a Leper, looking out at a Window, and smelling the odour, was made perfectly whole. (*Thus oftentimes a sweet Story is made of a stinking Lye.*) *Legenda Aurea.*

The great Vertue of saying *Ave Maria* every day.

IN the *Golden (alias Lying) Legend* it is written, how a certain Knight (*but where he lived we cannot tell*) but (*as the story says*) he had a fair place by the High-way-side, where much people passed, whom he commonly robbed, and to speed (no doubt) the better therein, he every day saluted our Lady with an *Ave Maria*. Now it happened that a Holy man passed that way, whom his servants robbed, but this Holy man pray'd them that they would bring him to their Master, for he had matters of great concernment to impart to him, which would redound much to his profit. Whereupon they had him unto the Knight, whom the Holy man pray'd that he would command all his men to appear before him; which being commanded, the Holy man said, Yet are they not all here, there is one more lacking; then one of them said, that the Chamberlain was not yet come, so the Knight sent for him, and when the Holy man saw him,

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him, he said to him, *I conjure thee by the Vertue of Jesus Christ our Lord, that thou say to us who thou art, and for what cause thou art come hither? to whom the seeming Chamberlain answered, I must acknowledge I am no man, but a Devil in the form of a man, and have so been this fourteen years that I have lived with this Knight; for my Master sent me hither to the end that I should watch night and day, that if this Knight forgot to say his Ave Maria, that then I should strangle him, and bring him to Hell, because of his evil robbing life. But by reason he saith every day this Salutation, I have no power over him, and that is the cause I have abode with him so long. When the Knight heard this he was sore afraid, (can you blame him?) and fell down at the Holy mans feet, desiring pardon for his sins: Then said the Holy man to the Devil, I command thee in the Name of our Lord, that thou depart hence and come no more here, but return to thy own place.*

*And so the Devil did descend to Hell,
And so will all those who such lewd Lyes tell.*

A Headless story of St. Paul.

Saint Dionys writes, how that St. Paul being beheaded at Rome by the commandment of Nero, his head was thrown amongst an innumerable company of other heads into a Valley. Now that Valley being to be made clean, St. Pauls head was thrown out with the other heads, and a Shepherd finding it, pitcht it upon his staff, and set it up by the place where his Sheep grazed, (to scare the Wolf away) when for three nights together, he and his Lord (that owed the Sheep) saw a great light shining about the head; which being told to the Bishop, he said, Certainly this is the head of St. Paul; but to know the certain truth of it, they took his body and laid his head at the feet of it, and then prayed to God, that if it were the right head, that the body might turn and joyn it self to it: and presently the body turned and joyned it self to the head, and then all the people believed it, (as I should have done if I had seen it.)
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How a Knight had like to have given his Wife
to the Devil.

THere was a Knight (*but in what country we know not*) who was very rich, but withal so foolishly liberal, that by his over-prodigious bounty he came himself into great poverty; This Knight had a wife who was much devoted to the Virgin Mary; and it so happened that a great Solemnity approached, in which the Knight was formerly accustomed to give many and great gifts, but then he had nothing to give, whereof he was greatly ashamed. Wherefore to avoid the shame, he went a far off to a Desert place till that Feast-day were over; and being in a sad posture, by reason of his poverty, it chanced a Knight right horrible (*as you will find by the Sequel*) came riding by, and reasoned with him very much about the cause of his heaviness; who told him all by order what had happened unto him; and this horrible Knight, alias the Devil, said to him, *If thou wilt obey me, thou shalt abound in glory and in riches more than thou hadst before: and he promised the Devil he would do so, if he accomplished what he promised. Then said he to him, Go home to thy house, and in such a place thou shalt finde abundance of gold and silver, and precious stones, in recompence whereof, on such a day thou shalt bring me hither thy wife.*

So the Knight returned home to his house, and found every thing right as the Devil had promised; whereupon he bought him a Palace, gave great gifts, bought again his Heritage, and took his men again to him. Now the day approached when he had promised to bring his wife to the Fiend, wherefore he called to her to get on Horseback, for she must go with him to a place far thence; at these words his Lady trembled and was affraid, yet durst not gainsay the commandment of her husband, (*all wives will not do so.*) Therefore commending her self devoutly to the Virgin Mary, she began to ride after her husband, and when they had ridden a good while, they saw in the way a Church, wherefore she alighted from her horse, and went into the Church, whilst her husband stayed without. Now being there, she commended her self devoutly to the Virgin Mary, in great devotion and contemplation, and so fell asleep. Now whilst she slept the Virgin Mary (*said*
my)

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my Author) changed her self in the likeness of the Lady, and so went on Horse-back, the Knight thinking really she had been his Wife : so when they were come to the place assigned, the Devil came with a great Train to the place, but approaching nigh to them he trembled and quaked, and durst not go near them, but called to the Knight, saying, *Thou most Traytor of all men, why hast thou deceived me? and hast rendred to me harm for the great good I have done to thee; Our Condition was that thou shouldest bring me thy Wife, and thou hast brought the Mother of God. I would have thy Wife, for it is she that hath done me many injuries, wherefore I would take vengeance on her; but in stead of her, thou hast brought this to torment me and send me to Hell.* When the Knight heard this he was sore abashed, and could not forbear weeping, and yet for dread durst not speak. Then said the Virgin Mary, *Thou Fellon spirit, by what authority wouldst thou grieve and annoy my devout Servant? This shall not be left in thee unpunished. I bind thee therefore in this sentence, that thou descend into Hell, and from henceforth presume not to grieve any one that calleth upon Me.* And then he went away with great howling. When the Knight saw this, he alighted from his Horse, and fell at her feet, whom the Virgin much blamed, (and indeed he deserved it to bring his wife to the Devil) bidding him to return again to his Wife, who yet slept in the Church, and that when he came home, he should cast away all the riches of the Devil.

Accordingly he went, and found his Wife still sleeping, and having awaked her he told her all what had befallen him, and when they were come home they threw away all the riches of the Devil, in stead whereof the Virgin Mary sent them abundance more, (according as the story lies.) *Legenda Aurea.*

A Story of St. Bernard about a Horse.

Saint Bernard riding one day upon the way, met with a Clown (my Author calls him an Up-land man) whom St. Bernard asked if his heart were firm and stable in prayer, the Clown affirming very peremptorily that it was; St. Bernard to show his folly, told him, that if he could say thorough his *Pater Noster* without thinking of any thing else, and declace it truely that he did so, he would give him his Horse; to which proposition the man willingly condescended, making

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making assured account that the Horse was his own: so going a little apart he began his Prayer, but ere he got half way, he began to think with himself, whether he should have the Saddle too; and confessing to St. Bernard what he thought, instead of receiving a horse, he went away like an Ass. *Crisp. says Church-History.*

A Tale of a Dream or Vision.

THe second year after the Feast of *All Saints* was established, on a time (saith the Story) when the Sexton of *St. Peters Church* at *Rome* had visited all the Altars of the Church, and invoked the Saints, at last he came again to the Altar of *St. Peter*, and resting there a while, fell asleep, and in his sleep had a Vision or Dream. (*for you must know most of the Popish Religion is founded on Dreams.*) In this Dream he thought he saw the King of Kings on a high Throne, and all the Angels about Him; when presently came the Virgin *Mary*, attended with a great multitude of Virgins, whom the King placed on a seat by Him. After her came a Man clad with the skin of a Camel, and a great multitude of ancient and honorable Fathers following him. After him came one habited like a Bishop, and a great multitude in the like habit after him: Then next followed a great number of Knights, accompanied with great many of divers people. These being all come before the Throne of the King, adored him upon their knees, and then he that was in the habit of a Bishop began Mattins, (*as the Sexton dreamt*) and the rest followed him. But now had not the Sexton been a pin the better for all this Dream, had not an Angel expounded it to him, and told him, that our blessed Lady the Virgin was she that was in the first company; he that was clad in the Camels hair was *St. John Baptist*, with the Patriarchs and Prophets; the Bishop was *St. Peter*, and those with him the other Apostles; the Knights were the Martyrs, and those that followed the Knights were Confessors. And when he had dreamt thus far, he took another nod and dreamt again, how that the Angel brought him to another place, and shewed to him Men and Women, some in Beds of Gold, others enjoying divers delights: Some were naked, some poor, and some went a begging. And the Angel told him

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him this place was Purgatory, (so that you may see Purgatory is founded on a Dream, but none of them could ever Dream where this Purgatory is,) but now follows the meaning: Those which were in Beds of Gold, were the Souls of them that had given very liberally to Monks and Fryers for Masses to be said for them after their death, (now you see for what purpose Purgatory was invented,) Those that abounded in Wealth were the Souls of such whose friends had given Money upon the same occasion, (no Penny no Pater Noster.) The Poor were those who had no Money to give for Masses, (Oh! friends tis a sad thing to be poor.) And the Beggars were the Souls of them whose friends had cheated the Monks and Fryers of any Money that was given to such uses, (then if you have not a mind to go a begging in Purgatory, have a care to chuse honest Executors.) This Dream the Sexton told to the Pope, and he believed it to be true because it made for his profit. And if my Reader will not do so, let him let it alone.

A Story of St. Leonard.

There was upon a time a certain Pilgrim who was returning from visiting St. Leonard, and passing through the Country of *Almaine*, he was taken and kept close Prisoner in a strong Castle; and would not release him, without paying store of money, although he prayed them heartily for the love of St. Leonard to do it. Now because this way would not do, he prayed heartily to St. Leonard to succor him; whereupon the night following (St. Leonard being pitiful to those who desired help at his hands) this Saint appeared to the Lord of the Castle, and commanded him that he should deliver the Pilgrim; but (it seems) the Lord was obstinate, and would not deliver him: Whereupon the next night he appeared to him again, and bid him to let him go; but still all would not do. Wherefore the third night St. Leonard took the Pilgrim and brought him out of the Castle, (without the help of any Petty or Pick-locks) and presently the Tower and half the Castle fell down, and killed all the people but onely the Governor, who was left to his confusion alive, but had his thighs broken, (who bid him then to anger St Leonard?) *Legenda Aurea.*

A notable Story of St. Clement.

WE find it written in *Aurea Legenda*, how St. Clement refusing to worship Idols, an Officer under Trajan the Emperour, took him and bound an Anchor about his Neck, and threw him into the Sea. Now the people being desirous to know what was became of his body, assembled together to the Sea-side, where Cornelius and Phœbus two Disciples of St. Clement, commanded all the people to pray to our Lord that he would shew to them the body of his Martyr, when immediately (if you have faith enough to believe my Author) the Sea parted from his bounds for three miles together, into which they entered and went dry-shod, till they came to a Temple built all of Marble in the bottom of the Sea, (thou canst not, O Reader, but believe it!) where they found the body of St. Clement in an Ark or Chest, and the Anchor lying by him, (does not my Author deserve the Whet-stone?) now (saith he) it was revealed to his Disciples that they should not take his body from thence, for every year in the time of his Passion, for the space of seven days, the Sea became dry four miles compass, so that all which would might walk thither as dry as in a House. (but now follows the Bumper) It happened (saith my Author) at one of those Solemnities, that a woman went thither with a little Child, and when the Solemnity of the Feast was done, and the Waters made a roaring noise of returning, the Child was asleep, but the danger seeming to be great without speedy help, every one shifted for themselves, and amongst others this woman for hast left her Child behind her, and ran to the Sea-shore, when immediately the waters covered all again, but she then remembring her Child, cryed out and lamented bitterly, searching about all the Sea-side, thinking he might be cast up dead on the shore, but not finding nor hearing of him, she spent all that year in weeping and heaviness, until the Solemnity returned again, and that the Sea became dry, which no sooner was done, but she ran first of all, and came to this Marble-Temple to see if she could find any thing of her Son; and when she had made her prayers at the Tomb of St. Clement, as she arose, casting her eye aside, she spied her Son in the place where she had left him sleeping. (but whether it was

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in a Cradle or no my Author doth not say) and when she saw that he was alive, she marvelled greatly thereat, (truely I think it would make any one marvel that doth believe it) and taking him in her Arms, shewed him to the people as safe and sound as a Rock. Reader, we should take this to be a Lye that a Child should live a twelvemonth in the bottom of the Sea, did not my Author say, that when the Mother enquired of the Child where he had been all that year, he told her he thought he had slept but one night.

*Thus by such idle Tales which were intruded
On vulgar People, were their minds deluded :
For in those days were no such shameless Lyers,
As idle Monks and addle-pated Fryers :
Whereby the Papal power they did advanced,
By keeping People thus in ignorance.
But may they never more have here intrusions,
So shall we fearless be of such delusions.*

FINIS

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